

THE HUMBLE

ADVICE

of the 35th of

ASSEMBLY

OF *England*

DIVINES,

Now by Authority of

PARLIAMENT

sitting at WESTMINSTER,

A Short Discourse of
*Whism:*

Presented by them lately to both
Houses of PARLIAMENT.

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(5)

TO THE
RIGHT HONORABLE
THE
LORDS and COMMONS
Assembled in
PARLIAMENT:

The humble Advice of the
ASSEMBLY of DIVINES
sitting at Westminster,
concerning
A Shorter Catechism.

QUESTION.

What is the chief end of man?



*A. Mans chief end is to
glorifie God, and to enjoy
him for ever.*

Q. what rule hath God given to direct

A 3

us

us how we may glorifie and enjoy him.

The Word of God (which is contained in the Scriptures of the Old and New Testament), is the only rule to direct us how we may glorifie and enjoy him.

Q. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to beleeve concerning God, and what duty God requires of man.

Q. What is God?

A. God is a Spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

Q. Are there more Gods then one?

A. There is but one only, the living and true God.

Q. How many persons are there in the God-head?

A.

A. There are three Persons in the God-head, the Father, the Son, and the Holy Ghost; & these three are one God, the same in substance, equal in power and glory.

Q. What are the Decrees of God?

A. The Decrees of God are, his eternal purpose, according to the counsel of his Will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

Q. How doth God execute his Decrees?

A. God executeth his Decrees, in the Works of Creation and Providence.

Q. What is the work of Creation?

A. The Work of Creation, is Gods making all things of nothing, by the word of his Power, in the space of six days, and all very good.

Q. How did God create man?

A. God created man, male and female, after his own Image, in know-

ledg, righteousness and holiness, with
dominion over the creatures,

Q. What are Gods works of Providence?

A. Gods Works of Providence are, his most holy, wise, and powerfull preserving, and governing all his creatures, and all their actions,

Q. What special act of Providence did God exercise toward Man, in the estate wherein he was created?

A. When God had created Man, he entered into a Covenant of life with him, upon condition of perfect Obedience; forbidding him to eat of the tree of the knowledg of Good and Evil upon pain of death,

Q. Did our first Parents continue in the estate wherein they were created?

A. Our first Parents, being left to the freedome of their owne will, fell from the estate wherein they were created, by sinning against God.

Q. What is Sin?

A.

A. Sin is any want of conformity unto, or transgression of, the Law of God.

Q. *What was the Sin whereby our first Parents fell from the estate wherein they were created?*

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q. *Did all mankind fall in Adams first transgression?*

A. The Covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.

Q. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The

A. The sinfulness of that estate whereinto man fell, consist in the guilt of Adams first sin, the want of Originall righteousness, and the corruption of his whole nature, which is commonly called Originall sin, together with all actual transgressions which proceed from it.

Q. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so, made liable to all miseries in this life, to death it self, and to the pains of Hel for ever.

Q. *Did God leave all mankind to perish in the estate of sin and misery?*

A. God having out of his meer good pleasure, from all eternity, elected some to everlasting life, did enter into a Covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer.

Q. *Who*

Q. Who is the Redeemer of Gods Elect?

A. The only Redeemer of Gods Elect is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continueth to be God and man, in two distinct Natures, and one Person, for ever.

Q. How did Christ, being the Son of God, become man?

A. Christ the Son of God became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Q. What Offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer, executeth the Offices of a Prophet, of a Priest, and of a King, both in his state of Humiliation and Exaltation.

Q. How doth Christ execute the Office of a Prophet?

A. Christ

A. Christ executeth the Office of a Prophet, in revealing to us, by his Word and Spirit, the will of God for our Salvation.

Q. How doth Christ execute the Office of a Priest ?

A. Christ executeth the Office of a Priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continuall intercession for us.

Q. How doth Christ execute the Office of a King ?

A. Christ executeth the Office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. wherein did Christs Humiliation consist ?

A. Christs Humiliation consisted in his being born, and that in a low condition, made under the Law, under-
going

going the miseries of this life, the wrath of God, and the cursed death of the Cross, in being buried, and continuing under the power of death, for a little.

Q. wherein consisteth Christs Exaltation?

A. Christs Exaltation consisteth in his rising again from the dead on the third day; in ascending up into Heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased by Christ, by the effectual Application of it, to us, by his holy Spirit.

Q. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applyeth to us the Redemption purchased by Christ, by working Faith in us, and thereby uniting

ring us to Christ in our Effectuall Calling.

Q. What is Effectuall Calling?

A. Effectuall Calling is the work of Gods Spirit, whereby, convincing us of our sin and misery, inlightning our minds in the knowledg of Christ, and renewing our wills, he doth perswade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

Q. What benefits do they that are Effectually Called partake of in this life?

A. They that are Effectually Called, do in this life partake of Justification, Adoption, Sanctification, and the severall benefits, which in this life do either accompany or flow from them.

Q. What is Justification?

A. Justification is an act of Gods free grace, wherein he pardoneth all our sins, and accepteth us as righteous.

ous in his sight, only for the righteousness of Christ imputed to us, and received by Faith alone.

Q. What is Adoption?

A. Adoption is an act of Gods free grace, whereby we are received into the number, and have a right to all the priviledges of the Sons of God.

Q. What is Sanctification?

A. Sanctification is the work of Gods free grace, whereby we are renewed in the whole man after the Image of God, and are enabled more and more to dye unto sin, and live unto righteousness.

Q. What are the benefits which in this life do accompany or flow from justification, Adoption, and Sanctification?

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of Gods love, peace of Conscience, joy in the Holy Ghost, increase of grace, and perseverance
there-

therein to the end.

Q. What benefits do Believers receive from Christ at death?

A. The souls of Believers are at their death made perfect in holiness, and do immediately pass into glory: and their bodies, being still united to Christ, do rest in their graves till the Resurrection.

Q. What benefits do Believers receive from Christ at the Resurrection?

A. At the Resurrection, Believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in full enjoying of God to all eternity.

Q. What is the duty which God requires of man?

A. The Duty which God requires of man is Obedience to his revealed will.

Q. What did God at first require of man for the rule of his Obedience?

A. The

A. The rule which God at first revealed to man for his Obedience, was, the Moral Law.

Q. Where is the Morall Law summarily comprehended?

A. The Morall Law is summarily comprehended in the ten Commandments.

Q. What is the summe of the ten Commandments?

A. The summe of the ten Commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our minde: and our Neighbour as our selves.

Q. What is the preface to the ten Commandments?

A. The Preface to the ten Commandments is in these words [I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.]

Q. What doth the preface to the ten Commandments

B

Com-

Commandments teach us?

A. The preface of the ten Commandments, teacheth us, that because God is the LORD, and our God, and Redeemer, therefore we are bound to keep all his Commandments.

Q. Which is the first Commandment?

A. The first Commandment is [Thou shalt have no other Gods but me]

Q. What is required in the first Commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God: and to worship and glorifie him accordingly.

Q. What is forbidden in the first Commandment?

A. The first Commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God, and the giving

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giving that worship and glory to any other, which is due to him alone.

Q. What are we specially taught by these words [Before me] in the first Commandment?

A. These words [Before me] in the first Commandment, reach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.

Q. Which is the second Commandment?

A. The second Commandment is [Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not

bow down thy self to them, nor serbe them: For I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandments.

Q. What is required in the second Commandment?

A. The second Commandment requireth, the receiving, observing and keeping pure and intire all such religious Worship and Ordinances, as God hath appointed in his word.

Q. What

Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping of God by Images, or any other way, not appointed in his word.

Q. What are the reasons annexed to the second Commandment?

A. The reasons annexed to the second Commandment are, Gods Sovereignty over us, his propriety in us, and the zeal he hath to his own Worship.

Q. Which is the third Commandment?

A. The third Commandment is [**Thou shalt not take the name of the Lord thy God in vain. For the Lord will not hold him guiltlesse, that taketh his name in vain.**

Q. What is required in the third Commandment?

A. The third Commandment requireth, the Holy and reverent use of Gods Names, Titles, Attributes, Ordinances, Word, and Works,

Q. What is forbidden in the third Commandment?

A. The third commandment forbiddeth all profaning or abusing of any thing wherby God makes himself known.

Q. What is the reason annexed to the third Commandment?

A. The reason annexed to the third Commandment, is, that however the breakers of this Commandment may escape punishment from men, yet the LORD our God will not suffer them to escape his righteous judgement.

Q. Which is the fourth Commandment?

A. The

4. The fourth Commandment is. Remember the Sabbath day to keep it holy, Six dayes shalt thou labour and do all thy work, but the seventh day is the Sabbath of the LORD thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates: For in six dayes the Lord made heaven and earth, the sea and all that in them is, and rested the se-

venth day, wherefore the
A D R D blessed the
 Sabbath day, and hat-
 lowed it.

*Q. What is required in the fourth Com-
 mandment?*

A. The fourth Commandment
 requireth the keeping holy to God
 such set time as he hath appointed
 in his word, expressly one whole
 day in seven, to be a holy Sabbath
 to himself.

*Q. Which day of the seven hath God
 appointed to be the weekly Sabbath?*

A. From the beginning of the
 world to the resurrection of Christ,
 God appointed the seventh day of
 the week to be the weekly Sab-
 bath: and the first day of the week
 ever since, to continue to the end of
 the world, which is the Christian
 Sabbath.

Q. How is the Sabbath to be sanctified?

A. The

A The Sabbath is to be sanctified by a holy resting all that day, even from such worldly imployments and recreations as are lawfull on other daies, and spending the whole time in the publike and private exercises of Gods worship; except so much as is to be taken up in the works of necessity and mercy.

Q. What is forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the omission or carelesse performance of the duties required, and the profaning the day by idlenesse, or doing that which is in it self sinfull, or by unnecessary thoughts, words, or works about worldly imployments or recreations

Q. What are the reasons annexed to the fourth Commandment?

A The reasons annexed to the fourth Commandment are, Gods allowing us six dayes of the week
for

for our own imployments, his challenging a speciall propriety in the seventh, his own example, and his blessing the Sabbath day.

Q. Which is the fifth Commandment?

A. The fifth Commandment is [Honour thy father and thy mother : that thy dates may be long upon the land which the LORD thy God giveth thee.]

Q. What is required in the fifth Commandment?

A. The fifth Commandment requireth the preserving the honour, and performing the duties, belonging to every one in their severall places and relations, as Superiours, Inferiours, or Equals.

Q. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour and

and duty which belongeth to every one in their severall places and relations.

Q. What is the Reason annexed to the fifth Commandment?

A. The Reason annexed to the fifth Commandment is a promise of a long life and prosperity (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandment.

Q. Which is the sixth Commandment?

A. The sixth Commandment is [Thou shalt not kill.]

Q. What is required in the sixth Commandment?

A. The sixth Commandment requireth all lawfull endeavours to preserve our own life, and the life of others.

Q. What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth

forbiddeth the taking away of our own life, or the life of our neighbour unjustly: and whatsoever tendeth thereunto.

Q. Which is the seventh Commandment?

A. The seventh Commandment is [Thou shalt not commit adultery.]

Q. What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own and our neighbours chastity, in heart, speech and behaviour.

Q. What is forbidden in the seventh Commandment?

A. The seventh Commandment forbiddeth all unchaste thoughts, words, and actions.

Q. Which is the eighth Commandment?

A. The eighth Commandment is [Thou shalt not steal.]

Q. What is required in the eighth Commandment?

A. The

A. The eighth Commandment requireth the lawfull procuring, and furthering the wealth and outward estate of our selves, and others.

Q. What is forbidden in the eighth Commandment?

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbours wealth, or outward estate.

Q. Which is the ninth Commandment?

A. The ninth Commandment is, [Thou shalt not bear false witness against thy neighbour.]

Q. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbours good name, especially in witness

nesse bearing.

Q. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbours good name.

Q. Which is the tenth Commandment?

A. The tenth Commandment is, [Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ore, nor his ass, nor any thing that is thy neighbours.]

Q. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

Q. What

Q. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

Q. Is any man able perfectly to keep the Commandments of God?

A. No meer man since the fall, is able in this life, perfectly to keep the Commandments of God, but daily break them in thought, word, and deed.

Q. Are all transgressours of the Law equally heinous?

A. Some sins in themselves, and by reason of severall aggravations, are more heinous in the sight of God then others.

Q. What doth every sin deserve?

A. Every sin deserveth Gods wrath, and curse, both in this life, and

and that which is to come. Q

Q. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, Repentance unto life, with the diligent use of all the outward meanes, whereby Christ communiceth to us the benefits of Redemption.

Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive, and rest upon him alone for Salvation, as he is offered to us in the Gospel.

Q. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner cometh to a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred

tred of his sin, turn from it unto God, with full purpose of, and endeavour after new obedience.

Q. What are the outward means, whereby Christ communicateth to us the benefits of Redemption?

A. The outward and ordinary means, whereby Christ communicateth to us the benefits of Redemption, are, his Ordinances, especially the Word, Sacraments, and prayer; all which are made effectual to the Elect for Salvation.

Q. How is the word made effectual to salvation?

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

Qu. How is the word to be read, and heard, that it may become effectual

Effectual to salvation?

A. That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Q. How doe the Sacraments become effectuall meanes of Salvation?

A. The Sacraments become effectuall meanes of Salvation not from any vertue in them, or in him that doth administer them, but onely by the blessing of Christ, and the working of his Spirit, in them that by faith receive them.

Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ, wherein, by sensible signes, Christ and the benefits of the New Covenant are represented, sealed, and applied to Beleevers.

Q. Which are the Sacraments of the New

New Testament?

A. The Sacraments of the New Testament are, Baptisme, and the Lords Supper.

Q. What is Baptisme?

A. Baptisme is a Sacrament, wherein the Washing with Water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our ingagement to be the Lords.

Q. To whom is Baptisme to be administered?

A. Baptisme is not to be administered to any that are out of the Visible Church, till they professe their faith in Christ and obedience to him; but the infants of such as are members of the Visible Church are to be baptised.

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament,

ment, wherein, by giving and receiving Bread and Wine according to Christs appointment, his death is shewed forth; and the worthy receivers are, not after a corporall and carnall manner, but by faith, made partakers of his Body and blood, with all his benefits to their spirituall nourishment, and growth in grace.

Q. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their Knowledge to discern the Lords body, of their Faith to feed upon him, of their Repen- tance, Love, and new obedience; lest coming unworthily, they eat and drink judgement to themselves.

Q. What is Prayer?

A. Prayer is an offering up of our desires to God, for things agreeable to his will, in the Name of Christ, with

with confession of our sins, and thankfull acknowledgement of his mercies.

Q. What rule hath God given for our direction in Prayer?

A. The whole Word of God is of use to direct us in Prayer, but the speciall rule of direction, is, that form of Prayer which Christ taught his Disciples, commonly called, *The Lords Prayer*.

Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer, which is, [Our father which art in Heaven,] teacheth us to draw near to God with all holy reverence, and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

Q. What doe we pray for in the first Petition?

A. In the first Petition, which is,

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[Hallowed

[Hallowed be thy name,] we pray, that God would enable us and others to glorifie him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Q. What doe we pray for in the second Petition?

A. In the second Petition, which is, [Thy Kingdome come,] wee pray that Satans Kingdom may be destroyed, and that the Kingdom of Grace may be advanced, our selves and others brought into it, and kept in it, and that the Kingdom of Glory may be hastened.

Q. What doe we pray for in the third Petition?

A. In the third Petition, which is, [Thy will be done, on earth, as it is in heaven,] we pray, that God by his grace would make us able and willing to know, obey, and submit to his will in all things, as the Angels doe in heaven.

Q.

Q. What doe we pray for in the fourth Petition?

A. In the fourth Petition, which is, [Give us this Day our daily bread,] we pray, that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. What doe we pray for in the fifth Petition?

A. In the fifth Petition, which is, [And forgive us our debts, as we forgive our debtors,] we pray, that God for Christs sake would freely pardon all our sins: which we are the rather encouraged to ask, because by his grace we are inabled from the heart to forgive others.

Q. What doe we pray for in the sixth Petition?

A. In the sixth Petition, which is, [And lead us not into temptation, but deliver us from evil,] we pray, that God would either keep us from

being tempted to sin, or support and deliver us when we are tempted.

Q. What doth the Conclusion of the Lords Prayer teach us?

A. The Conclusion of the Lords Prayer, which is, [for thine is the Kingdom, and the power, and the glory, for ever. Amen.] teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him: and in testimony of our desire and assurance to be heard, we say, *Amen.*

THE Ten Commandments.

Exodus 20.

GOD spake all these words, saying, I am the **LORD** thy God, which

which have brought thee
out of the land of Egypt,
out of the house of bon-
dage.

I. Thou shalt have no
other gods before mee.

II. Thou shalt not make
unto thee any graven i-
mage, or any likenesse of
any thing that is in heaven
aboue, or that is in the earth
beneath, or that is in the
water under the earth;
thou shalt not bow down
thy self to them, nor serue
them: For I the LORD
thy God am a jealous God,
visiting the iniquity of the
fathers upon the children,
unto

unto the third and fourth generation of them that hate me : and shewing mercy unto thousands of them that love me and keep my Commandements.

III. Thou shalt not take the name of the LORD thy God in vain : For the LORD will not hold him guiltlesse that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy : Six daies shalt thou labour and do all thy work, but the seventh day is the Sabbath of the LORD thy God, in it thou shalt not do any

any work, thou, no: thy son,
 no: thy daughter, thy man-
 servant, no: thy maid-ser-
 vant, no: thy cattell, no:
 thy stranger that is within
 thy gates. For in six daies
 the LORD made heaven
 and earth, the sea, and all
 that in them is, and rested
 the seventh day; wherefore
 the LORD blessed the
 Sabbath day, and hallow-
 ed it.

V. Honour thy father and
 thy mother: that thy daies
 may be long upon the land
 which the LORD thy
 God giveth thee.

VI. Thou shalt not kill.

VII.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his manservant, nor his maid-servant, nor his ore, nor his ass, nor any thing that is thy neighbours.

The

The LORDS PRAYER.
 Marth. 6.

○ Our Father which art in
 heaven, hallowed be
 thy Name, Thy King-
 dom come, Thy will be
 done on earth, as it is in
 heauen, Give us this day
 our daily bread, And for-
 give us our debts, as we
 forgive our debtors, And
 lead us not into temptati-
 on, but deliver us from e-
 vil: for thine is the King-
 dom, and the power, and
 the glory, for ever. Amen,

The

The CREED.

I Beleeve in God the Fa-
ther Almighty, maker of
heaven and earth: And
in Iesus Christ his only Sonne
our Lord, which was con-
ceived by the holy Ghost,
born of the Virgin Mary,
suffered under Pontius Pi-
late, was crucified, dead and
buried, he descended into
hell,* the third day he rose
again from the dead, he as-
cended into heaven, and sit-
teth on the right hand of
God the Father Almighty,
from thence he shall come to
judge the quick and the dead:

*i. e. con-
tinued in
the state
of the
dead, and
under the
power of
Death till
the third
day.

I beleeve in the holy Ghost: the
 holy Catholike Church, the commu-
 nion of Saints, the forgiveness of
 finnes, the resurrection of the body,
 and the life everlasting. Amen.

SO much of every Question, both
 in the larger and shorter Cate-
 chisme, is repeated in the Answer,
 as maketh every Answer an entire
 Proposition, or sentence, in it self:
 to the end the Learner may further
 improve it upon all occasions, for
 his increase in knowledge and piety,
 even out of the course of catechising,
 as well as in it.

And albeit the substance of the
 doctrine comprised in that abridge-
 ment commonly called, *The Apostles
 Creed*, be fully set forth in each of the
 Catechisms, so as there is no necessi-
 ty of inserting the Creed it self, yet it
 is here annexed, not as though it
 were

